THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward." DOCTRINE AND COVENANTS 58: 26.

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THE FOUNDATION OF PROSPERITY*

ELDER REED SMOOT

OF THE COUNCIL OF THE TWELVE

I DO NOT BELIEVE that there is any other place in all the world where a gathering of people such as we have in this building this morning is possible. Every seat is occupied, with thousands standing, and every person present is listening for every word that falls from the mouth of the speaker, with every one interested in what may be said, and the prophecies that may be made, every soul having within herself or himself a testimony that God lives and that this is His Church.

THE GREATEST JOY OF LIFE

While President Ivins was speaking this morning I thought to myself how wonderful it would be if every soul that breathes could have heard the speech delivered by him, and how it would be possible for men and women hearing him to doubt that there is a living God, and that the testimonies and prophecies uttered by His servants from the beginning of the world down to the present have been or will be fulfilled. The greatest joy I have in my life is that I know that the servants of God, speaking under the inspiration of His Holy Spirit, utter those things that God wants His people to know, and also give notice to the world that they will surely happen.

WHAT IT MEANS TO LIVE THE GOSPEL

There is no other church on earth with so perfect an organi-

*Address delivered at the morning session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1925.

sation to look after the welfare of its members, not only spiritually but physically and temporally as well. I haven't the time to point to examples, but in making that statement I feel positive that no one who has studied the organisation of the Church, bearing upon these three great activities of life, could do otherwise than testify to the statements I have just made. To live its laws and requirements means spiritual salvation, physical development and temporal advancement. It is well that at these conferences the people are instructed along these lines, for they are part of the whole, and without the whole men, can not enjoy the fulness of life.

THE BURDEN OF DEBT

How often at these conferences have we heard the voice of President Smith ring out, aye, not only as counsel and advice, but as a man clothed with authority to speak, pleading with the people to study and obey the temporal laws given to this Church! How often have we heard him and others pleading with the people to keep out of debt; and, if in debt, that they get out as soon as possible. That advice is not only good to our people and all people, but it is good to all nations, and all countries, all states, all counties, all cities, for whoever dreamed a few years ago that the world would be in such a condition financially as it is to-day? Since the close of war I have exercised all my power to eliminate every unnecessary expense of our government with a view of lightening the burden of taxation upon the institutions of our country and individual taxpayers, and set an example, if you please, for states and for counties, and for cities, and foreign countries, as well, to follow.

So, my brethren and sisters, for the few moments that I have at my command, I want to call briefly to your attention one subject that it seems to me will at least assist those who want assistance to keep out of debt and get out of debt.

IDLENESS CONDEMNED

I remember that in one of the early revelations given to the Prophet Joseph the Lord said:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

May I add that in idleness there is decay and early death, not only in man but in everything in all the universe. Take a piece of machinery, let it be idle, and what will happen? It will be made useless much earlier than if in constant use. And I might proceed and call your attention, my brethren and sisters, to other matters of the mind and the body, but time will not permit. As far as I am concerned I would prefer to work out rather than to rust out, and if I had followed the advice of my doctors just

before leaving Washington, I would be up in some of these mountains, not receiving a telegram, or a letter, seeing no people, but resting for four or five months. When he gave me that advice, all I had to say was "Doctor, I will not do it."

HOW TO REACH HAPPINESS AND CONTENTMENT

It is not altogether the number of years that you live that counts, but the result of your labours that you will be judged by, not only among the children of men, but in the hereafter as well. I want to see the "Mormon" people the most contented and the happiest people in all the world. And let me testify to you to-day that the way to reach that happy sphere is to live the commandments that God has given us, and obey the same.

MEANING AND NECESSITY OF THRIFT

Thrift is what we need among our own people and among the nations of the world, and when I say thrift I mean it in its broadest sense. In speaking of thrift I mean the kind that makes better men, better women and better children, a thrift that will build a better nation, a better world. Thrift means much more than the mere saving of money, it means prosperity, good husbandry, economical management, frugality; it means individual efficiency; it means order and system; it means self-control, and in many cases self-denial. It means self-confidence; it means character-building in its broadest meaning, morally, temporally and spiritually. The thrift that I want to impress upon you does not mean stinginess nor miserliness, nor does it include extravagance. Thrift and thriving mean the same thing. A thriving child never suggests skimping and saving; a thrifty man is one who thrives on account of his own efforts. Many people have a wrong idea in thinking that thrift is the niggardly cutting down of necessary expenses; they urge that they would rather be spendthrifts than misers.

WASTE, THE ENEMY OF THRIFT AND PROGRESS

In this connection remember that waste is the universal enemy of all forms of thrift and progress. What do we get out of smoking? No good whatever. It is a violation of the very principle of thrift, and many people in this country are now indulging in it. I once made a speech at the Utah Stake conference, years ago, when I was second counselor to the president of that stake. It was often designated the "garbage can speech of Reed Smoot." Now, my brethren and sisters, I want to say to you that into that can, many times at the homes of the people who can least afford it, you will find the waste, aye, the wicked waste of the very necessaries of life.

This subject is so broad that I find it is impossible for me to cover it, but I do want to call attention to the fact that in the

United States sixty-six out of every hundred people who die leave no estate; that out of the remaining twenty-four only nine leave an estate larger than five thousand dollars. Think of this deplorable condition, that at the age of sixty-five, ninety-seven out of every hundred people in America are partially or wholly dependent on relatives or friends or the public for their daily bread, for their clothing, and for a roof under which to sleep.

A STORY OF LINCOLN AS AN ILLUSTRATION

An eastern merchant once wrote to Abraham Lincoln, when a young attorney, asking about the responsibility and character of a fellow-townsman, and Mr. Lincoln answered as follows:

"Dear Sir:—Yours of the 10th received. I am well acquainted with the gentleman named, and know his circumstances. First of all he has a wife and baby. Together they should be worth fifty thousand dollars to any man. Then he has an office in which there will be a table worth about a dollar and a half, and three chairs worth, say, one dollar. Last of all, there is in one corner a rat hole which will bear looking into. Yours respectfully, *Abraham Lincoln*."

WHERE OUR DANGER LIES

I see my time has expired. I do not know how it is possible for any man or woman to attend one of these conferences and hear the testimonies given under the inspiration of the Spirit of God that we have here, to leave a meeting and say the "Mormons" are dishonest in their belief. I believe all that has been revealed; I believe all that will yet be revealed; and I believe that this people will be instructed and directed under the influence of revelation from Almighty God. The only danger is ourselves. The Father will do His part, and desires that His children will do theirs. May God give us wisdom and judgment to fulfil every requirement made at our hands, that every calling, no matter where it may be, may be fulfilled in a way that even the bitterest enemy that we have may see our works, and forever cease criticism of such a people. God be with us forever. May His work grow and increase in the world for goodness, and in power, is my prayer in the name of Jesus Christ. Amen.

RELIGION to be worth while must be a vital element of life and work. It is of both temporal and spiritual significance, value, and effect. It has to do with individual morality, with mutual dealings and associations of men even in ordinary and every-day affairs, with the great problems involved in family unity and efficiency, and with the little things that make or mar the home, with work and play, with the duties of citizenship, statesmanship, and public service generally.—J. E. T.

TWO IMPORTANT DOCTRINES*

PRESIDENT RUDGER CLAWSON
OF THE COUNCIL OF THE TWELVE

I AM QUITE SURE that this is the largest congregation of Latter-day Saints that I have ever had the privilege of standing before. I think there must be in this building at least nine thousand people, and in addition to that number there is a large audience in the Assembly Hall, and another congregation in the Barratt Hall, and still in addition to that there is a large congregation of people who are "listening in." I said to Brother John M. Knight, as we were leaving the building yesterday, that I sat right behind him on the stand and could hear every word he said. He seemed to be pleased with that information, and as he was able to make me hear him, I trust that I shall be able to make you hear me.

TWO IMPORTANT DOCTRINES

I have been deeply impressed with the sermons of the brethren who have spoken, both yesterday and to-day. President Grant in the opening address gave the keynote to the conference. He explained clearly our belief in Deity; yes, our belief in God the Father and in Jesus Christ, the Son, and in the Holy Ghost, which is one God, the God of the Bible. He also stressed, with his usual force and precision, two very important doctrines of the Gospel—one the Word of Wisdom and the other the law of tithing. In my talk this afternoon, if I can come somewhere within the range of the keynote address, I will not be going very far astray. Another thing, it should be remembered that the doctrines of the Gospel may be approached at different angles, which gives a little spice and variety to the discourses of the brethren. This I think is acceptable to the Lord and pleasing to the Latter-day Saints.

GREATER AND LESSER LAWS

How wonderful is the Gospel of Jesus Christ. Paul the Apostle describes it as the power of God unto salvation to all those who believe and obey it. But the question naturally arises: "What is this salvation the apostle was referring to?" You will find among the writings and sermons of the Prophet Joseph Smith some information upon this very important subject. He said that a man could not be fully saved until he had put all enemies under his feet in this world, and subdued or dominated all evil spirits in the world to come, as it was written of Christ that He should reign until He put all enemies under His feet, the last enemy being death.

Within the scope of the Gospel there are very many doctrines or laws. There are some people who presume to determine which

*Address delivered at the afternoon session of the Ninety-fifth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1925.

are great and which are small. As, for instance, you may hear a person say: "Well, this doctrine of the Gospel is one of the greater doctrines, and this other doctrine, well, that is one of the lesser laws." It seems to me it is presumptuous upon the part of any man to determine a matter of that kind. Who can say, except God Himself, the Author of the Gospel, which are the greater and which are the lesser laws, if there be any difference? I have been reflecting somewhat upon the two important doctrines or laws that the President so beautifully and powerfully emphasised in his address. One is the law of health, the other is the law of revenue; or, in other words, the Word of Wisdom and the law of tithing.

AS TO THE WORD OF WISDOM

Relative to the Word of Wisdom, brethren and sisters, we are told in the revelation itself, which was given February 27, 1833, that it was given to show forth the order and will of God in the temporal salvation of His people. That sounds very fine to me. It is wonderful if we can be saved temporally. It is necessary, it is essential, and this was given, it seems, for that very purpose. The Lord then proceeds to tell His people what is hurtful to the body. He knew; He has always known; therefore He advises His people. He tells us that strong drinks are not good for the body, that tobacco is not good for the body, but was intended for all sick cattle, and is to be used with judgment and skill. We are also told that not only strong drinks are not good for the body, but that hot drinks, meaning tea and coffee, are not good for the body.

In giving this great revelation, the Lord has not left His people in the dark. After pointing out some of the things that are exceedingly hurtful to the body, He points out the articles of food that are good for the body, namely: all wholesome herbs to be used with prudence and thanksgiving; the flesh of beasts and the fowls of the air, to be used sparingly and not to excess; all grain, the same being ordained for the use of man and of beasts, to be the staff of life. Here is a law that reaches out in opposite directions. It tells us on the one hand what is good for these, our mortal bodies, on the other what is bad for them. It is the law of health. Are the Latter-day Saints observing it? Many are, some are not. Those who fail to keep it can not plead ignorance, for the law has been in force upon the Church of Christ for ninety-two years, and is often mentioned in the congregations of the saints. It should not be overlooked, nor forgotten, that this law was given with a promise of great blessings through its observance; for it is written down in the statute:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasnres of knowledge, even hidden treasnres;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." Doctrine and Covenants 89: 18-21.

ITS SPIRITUAL AND TEMPORAL CHARACTER

This promise greatly emphasises also the spiritual character of the law, as well as the temporal, and justifies one in saying that the word of wisdom is not only temporal in its nature, but is also spiritual, for surely wisdom and great treasures of knowledge are spiritual. In further evidence of this the Lord said to Joseph Smith in the revelation of the three glories:

"For thns saith the Lord—I, the Lord, am merciful and gracions nnto those who fear me, and delight to honor those who serve me in righteousness, and in trnth nnto the end.

"Great shall be their reward, and eternal shall be their glory.

"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known nnto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the nnderstanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them, and by my power will I make known nnto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." Doctrine and Covenants 76: 5-10.

THE PROMISE IS SURE

Let me say here, in all solemnity, that those who fail to keep this law, can not justly claim the promise.

I fancy I hear some one say: "Ah, Brother Clawson, my father was a good man, a faithful Latter-day Saint. He kept the commandments of God, he was an observer of the Word of Wisdom. At the age of seventy he died, and the destroying angel came and took him away."

My answer to that is: "Brother, would you make the promise of God of non-effect? Would you intimate that the Lord who gave this law and this promise unto His people failed in your father's case to keep His promise? Surely it was not so. True, the angel of death may have been in your father's home when he passed away, in fact, may have come for your father, but he was not a destroying angel; no, he was an angel of peace, of mercy, of hope, of love, and he came to open the door of light and life and everlasting joy to your good father."

(*Continued on page 490*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 30, 1925

EDITORIAL

HOUSES OR HOMES?

THERE IS A FEATURE of interesting significance connected with the entrance of the "Mormon" pioneers into the Salt Lake Valley in July, 1847. Their advent was the first invasion of the Great American Desert with the purpose of subjugating it as a place for homes. Explorers had visited a good part of the region before; it was not wholly uncharted and unknown. But the earlier travelers had traversed the section in comparative haste, going or coming; remaining there only long enough to accomplish their object—of observation, exploration, or possible discovery—but without the remotest thought of abiding there.

A very few years after the arrival of the pioneers, when the "gold fever" infection was at its height, there was a mad rush from the East to California; but the underlying purpose, the impelling spirit of desire, that drove the gold-seekers westward, was that of getting all they could from the land of the yellow metal in as short a time as possible, and then returning to their homes to enjoy in leisure what they so confidently hoped to win in haste.

Later there was a similar exodus to Alaska, and for like purposes, without plan or inclination of settling down in the country and making homes within its cold confines.

The "Mormon" migration to Utah—then Mexican territory—stands out as the first successful undertaking in the history of the United States to colonise a new land. Colonisation means more than exploration or exploitation; it implies a battle in and with the invaded district, its soil, climate and other conditions—a fight to the pleasant finish of establishing homes, with their gardens, fields and orchards, and in due time the founding and building up of villages, towns and cities.

The "Mormon" pioneers were colonists, not adventurers. Within a few days after their arrival—days spent mostly in plowing and planting—these colonists were busy, early, all day and late, in building; and the structures they built were not mere houses but homes.

Of what did they build? Of the sand and clay of the valley floor, of pebbles and cobbles from the creek beds, of sage-brush and sunflower stalks, of green trees and roughly hewn logs from

the adjacent canyons. Dugouts were among the earliest kind of dwellings, cellar-like excavations with mud walls above, carrying the enclosure a few feet higher than the general surface, a ridge-pole with adequate supports, and roofed with stalks, brush, boughs, all well wattled and covered with clay.

Poor material for homes, you say? No; it was but barely tolerable stuff for the building of houses, but "quite all right" for the making of homes.

He who writes these lines has gone into dugouts of the sort, on the frontiers, where colonisation is yet in progress; for, as population has increased out there in the West, as towns and cities with substantial and imposing buildings have risen from the sites of pioneer fields, home-seekers, home-makers let us say rather, have spread and are spreading out into the yet unoccupied areas, beginning anew as their grandparents began in 1847. The writer has been provided for, entertained with a wealth of hospitality, in some of these half-subterranean abodes. More than once he has found himself unable to shake off the feeling that he was in a place of magical enchantment.

Come, let us make such a visit together. You say the floor looks like mud—nothing but well-trodden, hard-beaten mud? Look again, and not at the floor alone but at walls and roof as well. Do you not see, all about us, the little touches by which mud takes on a higher beauty even than marble? The jar in the corner filled with wild flowers literally lighting up the place with the delicate beauty of sky and silver-edged cloud, together with the dazzling tints and lines of the desert—transforms and transmutes both floor and walls. See the improvised furniture—not bare seats, but with cushions and pillows that only a woman knows how to make and place. Oh, there must be a woman, and children too—else there had been no magic jar of flowers; both floor and walls would have been just mud; the place would have been merely a house, and a poor one at that; but look—it is a home indeed. Here come father, mother and children. See their gladsome smiles, listen to their joyous voices; open your heart to the welcome that only home-makers and home-lovers know how to extend to their guests.

Men can build houses, but women make homes. Houses are made of wood and stone, iron and glass, clay, lime and sand, bricks perhaps, which are essentially baked mud. Homes are made of kindness and mutual forbearance, of helpfulness and willing cooperation,—of love and prayer. Many of us have been in poor habitations emblazoned with all the beauty of true homes; and we have seen costly mansions that were houses only. Think not that to be really a home the place must be poverty-stricken. There are squalid houses, and palatial homes.

As mere houses may be transformed into beauteous homes, so the best of homes may deteriorate into uninviting houses. Right

living is the potent regenerator by which the poorest abiding place may become a sanctuary. Sin is the cankerous degenerator, under whose pestilent influence the happy home falls into decay, and though perhaps still kept up artificially as a splendid house, is but the wreck and ruin of what was once a home.

During recent decades we have heard much of the influence of environment upon character. Surely we are affected by our surroundings. Therefore it is obvious that we should strive to make our living conditions wholesome, clean and, in general, good. Fine clothes do not always indicate cleanness or real beauty, any more than does a patched shirt or a cobbled shoe mean squalor or even unworthiness. To a great degree we are able to control our environment, and to shape the homes that have so great an effect upon our lives.

Where do you live—in a house or a home? Are you thankful and righteously proud of your abode?—that is, of course, the home part of it, not the house only. Remember that the home comprises the house; but the house, at best, is but part of the home. Much depends upon where we live and upon what we make of the place. Are you pleased to have friends see your home, enter it, and abide with you now and then?

Two of our Lord's disciples, on their first meeting with Jesus, asked of Him, "Master, where dwellest thou?" To which He graciously replied "Come and see."

So say the Latter-day Saints to the people of the world, some of whom manifest suspicious curiosity as to where and how we live, and what we live for—We live in homes, made dear by the fondest ties of kinship, sanctified by love, hallowed by prayer. Come and see.—J. E. T.

TWO IMPORTANT DOCTRINES

(*Concluded from page 487*)

Death comes to all. The death of the righteous is sweet, but the death of the wicked, of the rebellious, of those who are wilfully neglectful of their duty and treat lightly the sacred commandments of God, is bitter. Oh, Israel, God will not be mocked in these latter days. His house is a house of order. His will is supreme. He gives the law and demands of His children obedience thereto.

CONCERNING THE USE OF TOBACCO

Again referring to those things that are hurtful to the body, I quote from an article by Will H. Brown of Oakland, California, as follows:

"*Tobacco A Source of Inefficiency*

"Newspaper dispatches from Washington, D. C., state that the amount

spent for tobacco in the United States for 1923, was $3,090,000,000. That is more than $1,000,000 more than was spent for admission to movies and theatres, for imported silks, for candy and sweets, jewelry, face powder, lipsticks, perfumes, imported diamonds and precious stones, all combined.

"The further statement is made that the tobacco bill of the United States for 1923 would pay the entire ordinary operating expenses of the Government for the next fiscal year, according to the new budget estimates. It has been well known for some time that the tobacco bill is far in excess of the total cost and valuation of the entire public school system of America.

"But great as is the cost in money, it is small in comparison with the cost in mental, moral and physical efficiency. The lack of care and thought on the part of many workers in many lines is a matter of common comment. A man, who stated he had been a yardmaster for the last thirty-five years, wrote to one of the well known financial writers for the Hearst papers, saying: "There are only a few good men left in the great railroad terminals."

"The increase in crime and immorality, which is one of the alarming conditions now faced in this country, keeps pace with the increase in the use of tobacco. One prominent judge says he regrets to see a girl smoking, for he considers a cigarette in the mouth of a girl as a brand of the prostitute. Tens of thousands of women and girls are now smoking. We must remember, however, that tobacco is no more demoralising for one sex than the other."

In face of the fact that tobacco exerts a baneful and demoralising effect on the body and the mind, there are some members of the Church and even young men and boys, who have acquired the habit and go on using tobacco. It appears to be a matter of deliberate and wilful disregard of God's commandment. And then what shall we say of members of the Church, if there be any, and I fear there are, who not only violate the law of God, but also the law of man, by using bootleg whiskey that in some cases paralyses the body and blinds the eyes. If the Latter-day Saints will but do their simple duty, they will be living above and beyond the law of prohibition, which is a righteous and most beneficent law.

THE LAW OF REVENUE FOR THE CHURCH

The time is gone. I might say in conclusion that the other great law emphasised was the law of revenue for the Church. No Church under the heavens can be fully established and have assurance that it will prosper without revenue, and therefore the churches of the world have planned in various ways to raise revenue to meet their current expenses, and to build up their institutions. In many instances, they have adopted the custom of passing around the plate during their religious services, or, in other words, taking up a collection. Now the Lord knew very well that, if He established His Church, there must be a way provided for gathering revenue for the Church. In His wisdom He gave to us the law of tithing. It is very simple, it is very beauti-

ful. In reading that law nobody needs to go astray or to misunderstand it. It bears down equally upon all, according to their circumstances, and that idea alone is very valuable. For instance, if a man is getting one thousand dollars a month, he pays one tenth, or one hundred dollars, for tithing. If a man is getting five hundred dollars a month, he pays fifty dollars tithing. If he is getting thirty dollars a month, three dollars tithing. If a man is getting ten dollars a month, which is inconceivable, he should pay one dollar in tithing; and, as I heard the law explained by our late President Joseph F. Smith, if a widow woman gathers ten eggs from her chickens, she should pay one egg for tithing, and will then have nine eggs to go on with. Doubtless the widow woman will not miss that one egg. Doubtless the man that earns one thousand dollars a month, if he will be honest with the Lord and pay his tithing, will not miss the one hundred dollars. The Lord said to ancient Israel: "Will a man rob God? Yet ye have robbed me." Ancient Israel said to him: "Wherein have we robbed thee?" And the answer was: "In tithes and offerings." Now, if you will pay your tithes and offerings, the Lord has said He will "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." So there is a blessing and a promise that go with tithing as there is with the Word of Wisdom. The Lord bless you, in the name of Jesus Christ. Amen.

VISITS OF MISSION PRESIDENT

On Sunday, June 28th, President James E. Talmage made a visit to the Leeds Conference. He attended Sunday School at the Bradford Branch and made a short address to those present. A short meeting was held with the local priesthood and the missionaries. Later there was a meeting of missionaries only, at which each made a detailed report of his work and bore his testimony to the divinity of the Gospel as taught by the restored Church of Jesus Christ. The President gave many helpful instructions and presented many beneficial aids to spreading the Gospel.

In the evening the President attended the sacrament meeting at the Halifax Branch and was the speaker for the evening. In a wonderful way he illustrated the personality of God and pictured the true attributes of the Father whom all should worship.

Don J. Thurgood, Conference Clerk

President James E. Talmage spent the 11th and 12th of July at Lowestoft (Norwich Conference). On Sunday, at Sunday School, he explained in a clear, forceful way the necessity of baptism and the laying on of hands for the gift of the Holy Ghost. Six candi-

dates, who had been baptised in the sea that morning, were confirmed at this meeting. At the Sunday evening service the President spoke on "Divine Assurance" to a large, attentive congregation. Conference President Ralph C. Jones and all the Missionary Elders of the Conference were at the meeting.

WALTER F. WHITEHEAD, Conference Clerk

THE GODHEAD

ELDER NEPHI JENSEN

Formerly President of the Canadian Mission

ONE OF OUR ELDERS spoke one night to a large audience on a street corner, in Montreal, Canada, on the Bible doctrine of the Godhead. He proved from the New Testament that the early Christians were taught to believe that there were actually three persons in the Godhead. Then he told the sad story of how this truth was lost to the world. Finally, he spoke of the restoration of this truth in the first vision of the Prophet Joseph Smith. In this connection he asked the audience: "Do you know of a church in 1820 that taught the Bible doctrine of the Godhead?"

"The Catholic Church," responded a Catholic.

"Are you not mistaken?" asked the Elder. "If you will read your Catechism carefully I think you will find that the Catholics believe that there is only one real personage in the Trinity."

"They believe there are three Gods in one God," said the Catholic. "Exactly," continued the Elder. "But the Bible teaches that there are three Gods in one Trinity, or Godhead."

That there are actually three personages in the Godhead is most plainly taught in the Scriptures. These three glorious and majestic persons are God the Eternal Father, Jesus Christ, His well beloved Son, and the Holy Ghost, a personage of spirit.

Jesus tells us that the Father sent Him into the world (John 5: 37). This text is very significant. It gives us two important ideas concerning the relationship between the Father and the Son. The Father in a sense is greater than the Son, for He exercised authority over the Son by sending Him into the world. Moreover, according to this text, the Father and Son are actually two individuals. For obviously a person could not send himself. The statement of the Saviour, that His Father had "sent" Him is utterly meaningless, unless the Father and the Son are two separate and distinct personages. On another occasion Jesus said "my Father is greater than I" (John 14: 28). In the very nature of things one person can not be greater than himself.

That the Holy Ghost is actually a third personage in the Holy Trinity is made very clear by a number of Bible texts. In one place Jesus says: "But when the Comforter is come, whom I will

send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15: 26). Mark the words, "whom I will send unto you from the Father." They are full of meaning. They teach us that Jesus Christ sends the Holy Ghost. Observe also that the Holy Ghost is sent from the Father: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14: 16). Here it is declared that the Father will "give" us another Comforter. If the three persons of the Godhead are actually one, this text would mean that God will "give" Himself to His followers.

In His great final commission to His Apostles, Jesus commanded them to baptise converts "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19). This language makes it plain that the three personages of the Godhead are so distinct that each has a sacred name, which must be mentioned in the baptismal ceremony. In the beautiful apostolic benediction the three distinctive offices of the personages of the Godhead are mentioned. Observe the expressive language of this benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13: 14). Through Jesus Christ we obtain saving grace. In God the Father dwells the pure love, which sent the Son into the world to suffer and die for the sins of the world. Through the Holy Ghost we have sweet communion with the Father and the Son. John, in his first letter, tells that there are three that "bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5: 7). In this text it is expressly declared that there are three in the Godhead. Moreover, the three personages are actually mentioned by name. But the text also says that the three are one. This part of the text is also true. They are one. We shall have no difficulty in correctly interpreting this text if we can find out the sense in which the three personages of the Godhead are one. Jesus prayed that those who should believe in Him might be one even as He and His Father are one (John 17: 11). What unity did He pray for? Did He desire that all His followers should be amalgamated into one person? Certainly not. It was His fervent desire that His followers should be one in mind, heart and purpose. In that sense the Father and the Son and the Holy Ghost are one.

The Father is the Most High. He is a glorified, tangible personage, in actual human form, having a body of flesh and bones. Jesus Christ is the Great Redeemer. By holy appointment of the Father He came into the world and suffered and died for the sins of the world. By the power of the Godhead in Him, He rose from the dead and brought to pass the immortality and eternal life of mankind. His resurrection was literal. He came out of the grave with a real body of flesh and bones. The Holy Ghost is a glorious

personage of spirit. He is the third person in the Holy Trinity and the great messenger of light, truth, and comfort. These three constitute the Godhead, the grand, governing power of the universe.

FROM THE MISSION FIELD

Release—Elder Thomas S. Griffiths, who has laboured in the Birmingham Conference, has been honourably released.

Transfers—The following transfers of Missionaries have been made:

Elder Elwood G. Meadows from Liverpool to Birmingham Conference.

Elder Orlando J. Condie from Leeds to London Conference.

Arrivals and Appointments—The following Missionaries arrived in Liverpool, Friday, July 17th, per s.s. *Montrose*, and have been thus assigned:

For the British Mission—

Thomas Biggs Jr., Winterquarters, Utah, to the Welsh Conference.

John E. Clayton, Provo, Utah, to the Hull Conference.

George F. Deem, Ogden, Utah, to the Nottingham Conference.

James William Funk Jr., Richmond, Utah, to the Sheffield Conference.

Landell S. Merrill, Richmond, Utah, to the Manchester Conference.

Seth W. Pixton, Salt Lake City, Utah, to the Birmingham Conference.

For the Swiss-German Mission—

Ray H. Adams, Parowan, Utah.

Herman F. Babbel, Salt Lake City, Utah.

Albert R. Bowen, Salt Lake City, Utah.

Robert R. Bowen, Salt Lake City, Utah.

Wendell B. Christensen, Salt Lake City, Utah.

Arthur T. Dalley, Aberdeen, Idaho.

David A. Frame, Salt Lake City, Utah.

Kenneth Lindquist, Logan, Utah.

M. Kenneth Rogerson, Salt Lake City, Utah.

For the Netherlands Mission—

Raymond K. Cromar, Salt Lake City, Utah.

Peter Timmerman, Salt Lake City, Utah.

True B. Harmsen, Phoenix, Arizona.

For the French Mission—

Stanley C. Nelson, Provo, Utah.

Klenner F. Sharp, Salt Lake City, Utah.

THE TEST

THE TEST OF A MAN is the fight that he makes,
The grit that he daily shows;
The way that he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
When nothing his progress bars,
But it takes a man to stand up and cheer
While some other fellow stars.

It isn't the victory after all,
But the fight that a brother makes;
The man, who, driven against the wall,
Still stands up erect and takes
The blows of fate with his head held high
Bleeding and bruised and pale,
Is the man who'll win in the by and by,
For he isn't afraid to fail.

It's the bumps you get and the jolts you get
And the shocks that your courage stands,
The hours of sorrow and vain regret,
The prizes that escape your hands,
That test your mettle and prove your worth;
It isn't the blows you deal,
But the blows you take on the good, old earth
That shows if your stuff is real.

SELECTED—AUTHOR UNKNOWN

DEATH

JACKSON—Sarah Jackson, eighty-seven years of age and for over twenty years a member of the Church, died at Leicester (Nottingham Conference) June 10th. Funeral services were held on the 13th, under the direction of President Boyd H. Ririe. Elder George O. Gee dedicated the grave.

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